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THE

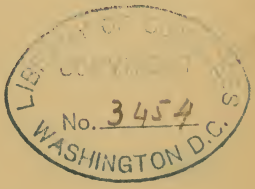
UNCONVERTED

INVITED TO THE SAVIOUR.

No. 1

BY REV. R. DE FOREST,

ROCHESTER, N.Y.



ROCHESTER PRINTING COMPANY BOOK AND JOB PRINT.
1872.

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Note.

This work has no pretension to literary merit, but its design is to lead precious souls to the Saviour. That it may go forth upon its errand of love, and lead souls to Jesus, is the sincere and earnest prayer of the author.

R. D. F.

THE UNCONVERTED

INVITED TO THE SAVIOUR.

SECTION I.

COME TO THE SAVIOUR.

FELLOW sinner, come to the Saviour of sinners. "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to *save sinners*." For this special object he came to this wicked world. He saves by taking our place, and bearing the punishment we justly deserve, for breaking the holy law of God. He was perfectly holy, therefore, he kept the law perfectly. We

deserve to die for our numerous and aggravated sins. "The soul that sinneth it shall die." But the Saviour died for us. "He gave his life a ransom for many." We are under the curse of God's holy law. "Cursed is every one who continueth not in all things written in the book of the law to do them." But He was made a curse for us. "He was wounded for our transgressions, he was bruised for our iniquities; and by his stripes we are healed." "He bare our sins in his own body on the tree." "He was despised and rejected of men; a man of sorrows, and acquainted with grief." The Saviour "carried our sorrows." He suffered the temptations of Satan. He sweat as it were great drops of blood falling down to the ground in the garden of Gethsemane. He was scourged,

mocked, spit upon, crowned with thorns, and nailed to the cross until he died. We are slaves to sin—he came to set us free from the power and dominion of sin. To do this, he redeemed us with his precious blood. We are condemned to die by the law of God, but the Saviour left the mansions of glory, saying, "I will die for them, that their sins may be forgiven, and they be saved." He has now ascended into heaven and there "he ever liveth to make intercession for us." He saves those who put their entire trust in him. He saves them from the sting of death —he saves them from final condemnation at the day of judgment. We must appear at the judgment seat as guilty sinners, but if we can truly present this only plea, I trust in the Saviour, who died for me, he will at once pronounce our

acquittal and salvation through his merits. He says to you, poor sinner, you are in great danger of being lost in hell forever; but I present you a free pardon, purchased with my own blood shed on Calvary. I shed my blood freely for your salvation. I am able to save you from sin and hell. "Come unto me all ye that labor and are heavy laden, and I will give you rest." This invitation is to you, dear fellow sinner. Are you not heavy laden with sin and guilt? O then I entreat you to come to the Saviour, and you will surely find rest. "The Spirit and the bride say come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely." What precious invitations are these to you, fellow sinner! God the Father invites you

to come. God the Son says to you, come. God the Holy Spirit beseeches you to come. All true Christians who have found rest in the Saviour invite you to come. The Saviour promises rest to your troubled soul. It is a dreadful situation to be a wretched slave of sin and Satan, having an evil conscience, and a heart burdened with sin. You can only find rest by coming to the Saviour. If you come he will be your present helper, under all the various circumstances in life. Are you poor in this world's goods? come, he will give you everlasting riches. Are you sick of sin? come, and he will cure your sin-sick soul. Are you weeping? come, and he will wipe away every tear from your eyes. Are you bereaved in the loss of dear friends? come, and he will be an unchanging friend, who will

never die. Are you burdened with your sins? O then, come to the blessed Saviour and he will remove them all far away. Do you desire to be prepared for the day of your death and the solemn judgment? O then, come to the Saviour and that trying hour and the ordeal of the judgment, will be the dawn of eternal life and glory. To be invited by a holy Saviour to receive the gift of eternal life and happiness from his hands, so kindly offered for your acceptance, should make you hasten with joy and gladness to receive it. When "blind Bartimeus sat by the highway side begging, heard that Jesus of Nazareth was passing by, he began to cry out, saying, Jesus, thou Son of David, have mercy on me. And they charged him that he should hold his peace; but he cried the more, Thou Son of David,

have mercy on me. Jesus stood still and commanded him to be called. And they call the blind man, saying unto him, be of good comfort, rise; he calleth thee. He, casting away his garment, rose and came to Jesus. Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight and followed Jesus in the way." Fellow sinner, this same Jesus calls you to come to him. As blind Bartimeus cast off his garment lest it should be a hindrance to him, so you must cast off all your sins that they may not hinder you, and fall at the feet of Jesus, saying, "Have mercy on me, or I perish." Do you say you are a great and guilty,

guilty, guilty sinner? With all your guilt, come; come just as you are and he will wash your guilt away with his precious blood. Come, "though your sins be as scarlet they shall be made as white as snow; though they be red like crimson, they shall be as wool." "Come, without money and without price." Come, high and low, rich and poor, old and young, sinners of every class, come, without delay.

"Come, for all things now are ready,
Yet there's room for many more;
O ye blind, ye lame and needy,
Come to wisdom's boundless store!"

SECTION II.

THE CARELESS SINNER INVITED TO COME.

IT may be you feel you are not a sinner. That you are no worse than many of your fellow men, and are much better than many of them. That you are not guilty of the sins of which the Apostle Paul speaks, saying, "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like—that they which do such things shall not inherit the kingdom of God." Are you indeed not guilty of any of these things; but has your life exhibited "the fruit of the Spirit which is

love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—against such there is no law." Remember, God's law goes to the thoughts and intents of the heart, and requires that you not only do right, but that you feel right towards both God and man. His law requires that you love God with all your heart, soul, mind, strength, and that you love your neighbor as yourself. Are you perfectly conscious that you have always done this? Do you delight in the Sabbath and the worship of God? Do you delight in reading the Scriptures, and also in the duty of prayer? Do you strive to obey God in leading a holy life? Do you take pleasure in leading others to obey God? If you have always done this you have nothing to boast of, for you have only just done your duty. But you

are conscious that you have not done it. You know you have committed a vast multitude of sins. You know it has not been your chief object in any of your actions to honor and glorify God. But you have lived to yourself, and sought your own pleasure, and the honor of men, instead of the honor that comes from God only." We are taught in God's word, "If a man say he hath no sin he deceiveth himself. There is none righteous, no, not one. All have sinned and come short of the glory of God." God upon whom you are dependent for life and breath and all things, you have not glorified. Fellow sinner, guilt of the deepest dye rests upon you. In God's book of remembrance, all your sins are recorded, with unerring certainty. You cannot blot one of them out. Should you spend the

remainder of your life in a continuous effort to cancel them you could not atone for the least sin. All that you could possibly do would only be your duty for the present time. While all your past life, with the multitude of your sins, would remain precisely where it was. You cannot recall your past life; it has flown into eternity, with all your sins, to stand against you at the judgment day. But, fellow sinner, there is free and full forgiveness for every sinner who will come to the Saviour. The blessed Saviour has purchased pardon for all those who will come to him for it. O then, come to the Saviour for it. He is ready now to bestow it upon you.

"If now thou standest at the door,
Oh, let me feel thee near,
And make my peace with thee, before
I at thy Bar appear."

SECTION III.

COME TO THE SAVIOUR THAT YOU MAY ESCAPE THE ANGER OF GOD.

'GOD is angry with the wicked every day. He cannot look upon their sins with any allowance or approbation." How provoking has been your innumerable sins. He has not only given and preserved your life, but he has bestowed blessings and comforts upon you without number. Yet you disregard them as coming from his hand. He has given you his commandments, for your best good, but you do not regard or obey them. You do not reverence God in your daily deportment, but live as if there was no God, to whom you are accountable. Suppose you should treat a kind friend in

that manner, what would be thought of you? Listen to what God says: "Hear, O heavens, and be astonished, O earth! I have nourished and brought up children, and they have rebelled against me." He is full of tender compassion towards you, but you grieve him by your manifold sins committed against him. He is your Creator, Preserver and righteous Judge; he must and will punish you for all your transgressions. You are in the hands of an angry God, whose anger cannot be turned away while you are in rebellion against him. It is your sins that make him angry with you. And as long as you continue in sin he will be angry. And the longer you continue in sin, the hotter his anger waxes against you. You cannot flee from his presence. Should you fly to the uttermost part of the earth,

he is there and is angry with you. Upon him you are dependent for every breath you draw, and he is angry with you. It would be better to have the whole world angry with you than to have the eternal God angry who has "power to destroy both soul and body in hell." What a fearful condition you are in. The "wrath of God abideth upon you." How awful to feel that wherever you are, at all times, "God is angry" with you. And oh, how awful to die unprepared, knowing that "God is angry;" and to stand at the solemn judgment, knowing that an angry God will bring "every work into judgment with every secret thing, whether it be good or evil." Sinner, as long as you continue in your sins you make him angry. When you forsake your sins and become reconciled to God, his anger will

cease. The Saviour came into the world to open the way of salvation and reconciliation to God. If you will unreservedly surrender your heart to the Saviour, and trust in him wholly for salvation, then God's anger will cease. O then, I entreat you to come to the Saviour with all your heart. Be no longer unreconciled to God; but become his friend without delay. O beware of rejecting the Saviour, lest the wrath of God abide upon you forever. "He that believeth not the Son, shall not see life, but the wrath of God abideth on him."

"Repent, the voice celestial cries,
No longer dare delay;
The wretch that scorns the mandate dies,
And meets a fiery day."

SECTION IV.

COME TO THE SAVIOUR THAT YOU MAY BE SAVED FROM HELL.

HELL is not an imaginary place, but its existence is as true as the existence of God. And remember that it is impossible for God to lie, who has said that "the wicked shall be turned into hell and all the nations that forget God. It is appointed unto men once to die, but after this the judgment." "Then you must stand at the judgment, and give an account of the deeds done in the body." God will be a strict, impartial judge; not one sin will escape his notice, however secret it may have been committed. Then every sinner who has not received pardon by coming to the Saviour will appear on

the left hand of the Judge, who will pronounce upon them that dreadful sentence, "Depart ye cursed into everlasting fire, prepared for the devil and his angels." O think of the torments of that awful place! Shut out from the enjoyments of this world, and from all dear friends, having no comforts, nothing but torment forever. You can take neither the riches or pleasures of this world with you. Conscience will sting like a scorpion, and your sins will bite like an adder. And the reflection of lost opportunities to secure the salvation of your soul will fill you with extreme anguish. Once lost in hell, you are lost forever. Then millions of worlds could not purchase an hour of probation. The Saviour speaks of this place of torment as "a lake that burneth with fire and brimstone—as outer dark-

ness, where there is weeping and wailing and gnashing of teeth—where the worm dieth not, and the fire is not quenched—where a rich man in hell lifted up his eyes, being in torment, cried, 'Send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.'" There all the sins of those that are lost will stare them in the face, and "the smoke of their torment ascendeth up for ever and ever." O, who can conceive the intense misery of hell? It is beyond the power of language to describe it. How dreadful then to suffer the torments of hell. And every poor sinner whose sins are not forgiven is rapidly travelling to that fearful place of torment. If you, fellow sinner, have not received the pardon of your sins, you are every day and every hour drawing

nearer and nearer to that yawning and eternal abyss. Once there, then the last ray of hope has fled forever. Is there no way you can escape this fearful doom? Yes; there is only one way, and that is by flying to the Saviour—he only can save you from hell. He came to save all who will believe in him. "God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." If you will not believe in and come to the Saviour, you cannot be saved; but if you will believe in and come to him, all the powers of earth and hell cannot prevent your salvation.

"Sinner! can'st thou forever dwell
Amid the fiery deeps of hell?
Has death no warning sound for thee?
O, turn, and to the Saviour flee."

SECTION V.

COME TO THE SAVIOUR THAT YOU MAY HAVE PEACE OF CONSCIENCE.

"THERE is no peace saith my God to the wicked." Sinners flatter themselves that they have peace, but it is a false peace, caused by their not thinking of their true condition. It is like a man who is careless and secure while his house is in flames over his head, who refuses to listen to the cry of fire, or make any effort to escape. So the sinner refuses to be alarmed with regard to his dreadful condition, and banishes all reflection about God and his obligation to obey him, and the great danger to which his soul is exposed. But sometimes he is compelled to reflect when death removes

a neighbor, or a dear friend, or enters his own house, and even threatens himself; then he sees that he is in great danger, and is not prepared to die and meet God. How must such a thought disturb his false repose. You cannot have peace until you receive the pardoning love of the Saviour. All the wealth and pleasures of this world cannot give you peace. But when you come to the Saviour all your sins will at once be forgiven and blotted from the book of his remembrance. God then says: "Your sins and iniquities will I remember no more." Having been blotted out, they will not appear against you at the judgment day. "He will *abundantly* pardon." Having come to the Saviour as a helpless sinner, you are pardoned, reconciled, saved. O what a happy and delightful change! The compassion-

ate Saviour says: "Thy sins are forgiven thee; go in peace." "Peace I leave with you, my peace I give unto you." And, said the Apostle, "Being justified by faith, we have peace with God through our Lord Jesus Christ." All the pleasures that this world can afford cannot give you peace; there can be no peace while you remain in your sins and are an enemy to God. Then renounce all your sins and come to the Saviour and he will give you peace; "the peace of God which passeth understanding." Will you come, O will you come to the Saviour, that you may enjoy this sweet peace which none but the Saviour can give.

"While the Holy Ghost is nigh,
Quickly to the Saviour fly;
Then shall peace thy spirit cheer;
Then in heaven shalt thou appear."

SECTION VI.

COME TO THE SAVIOUR THAT YOU MAY RECEIVE A NEW HEART.

THE Saviour said to Nicodemus, "Verily, I say unto thee, Except a man be born again he cannot see the kingdom of God. Ye must be born again. The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." That is, as long as it remains a carnal mind, and minds the flesh instead of the spirit. When a sinner unreservedly gives his heart to the Saviour he becomes a new creature, and this enmity against God is completely slain and subdued. "If any man be in Christ he is a new creature—old things have passed away and all things have become new."

This is a great change which leads us to love the things we once hated, and to hate the things we once loved. Unconverted sinner, how can you expect to go to heaven while you remain in an unconverted state? It would be impossible for you to be happy there, without possessing a spirit which is congenial to that holy and happy place. Do you take pleasure in the society of devoted Christians? Is the holy Sabbath a delight to you? Is the Bible the chief Book to you above all others? Do you enjoy religious conversation and prayer? If not, it would be impossible for you to be happy in heaven, where it is one eternal Sabbath of rest. Where all the inhabitants continually worship him who sitteth upon the throne, saying holy, holy, holy is the Lord God Almighty! Heaven

is the dwelling place of a holy God, and of all holy beings. But if you do not love God and holiness you could not be happy there, because you do not possess the spirit and temper of that holy and happy place. Therefore, "You must be born again," or you can never enter heaven. I know you cannot change your own heart, but the Holy Spirit can. The Saviour died to purchase the gift of the spirit, and if you sincerely apply to the Saviour for the Holy Spirit he will freely bestow it upon you. O then earnestly pray that you may be born of the Spirit. Come to the Saviour with sincerity of heart, and petition him to create in you a new heart, and renew a right spirit within you. Think of the Saviour's blessed promise, "If ye, being evil, know how to give good gifts unto your chil-

dren, how much more shall your Heavenly Father give the Holy Spirit to them that ask him." O then come to the Saviour for the influence of the Spirit without delay.

"Delay not, delay not; why longer abuse
The love and compassion of Jesus thy God?
A fountain is opened, how can'st thou refuse
To wash and be cleansed in his pardoning blood?"

SECTION VII.

COME TO THE SAVIOUR THAT YOU MAY RECEIVE THE JOYS OF ADOPTION.

SOMETIMES people of ability take orphan children and bring them up as their own; this is called adoption. So God adopts those who come to the Saviour as his children. "Ye shall be my sons and daughters saith the Lord Almighty." Then, "we have received the Spirit of adoption, whereby we cry, Abba, Father." Then can we truly say, "Our Father who art in heaven." He loves his adopted children with greater love than any earthly parent can possibly bestow. He becomes their teacher, protector and comforter, throwing around them his everlasting arms of love. If he afflicts them

it is for their spiritual benefit. "If ye endure chastening, God dealeth with you as with sons; for whom the Lord loveth he chasteneth." In your afflictions he will grant you the sweet consolations of his Holy Spirit." "Like as a father pitieth his children, so the Lord pitieth them that fear him." All their trials, troubles and difficulties of every kind he will overrule for their best interest. "All things work together for good to them that love God." He is ever present to protect and defend them from the assaults of Satan and a wicked world. Thus he says: "Fear not; for I have redeemed thee. I have called thee by my name; thou art mine. When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee. I will never leave thee nor forsake thee."

They may make all their desires known to him. "In everything make known your requests unto God." His ear is even open to their sincere requests. "He is a prayer hearing and a prayer answering God. He will provide for them an inheritance incorruptible, undefiled, and that fadeth not away, eternal in the heavens." O what supreme happiness to be an adopted son or daughter of the Lord Almighty. Then all the powers of earth and hell united cannot destroy them. "If God is for them who can be against them?" He loves his adopted children with an everlasting love. And he will at last receive them into mansions of eternal glory. Sinner, will you become an adopted child of God, that you may be prepared to enter those mansions of glory prepared for his adopted children?

Then come; O come to the Saviour that he may adopt you as one of his children; ransomed by his precious blood.

"Arise, my soul, arise;
Shake off thy guilty fears;
The bleeding sacrifice
In my behalf appears;
Before the throne my surety stands,
My name is written on his hands."

SECTION VIII.

COME TO THE SAVIOUR THAT YOU MAY BE RECEIVED INTO HEAVEN.

AT the final judgment it will be said to those on the left hand: "These shall go away into everlasting punishment;" and to those on the right hand, "but the righteous into life eternal." God's love is so great to perishing sin-

ners, that he sent his Son, not only to save them from hell, but to make them heirs of eternal happiness and glory. When the true follower of the Lord Jesus Christ departs this life his soul immediately takes its flight to the Saviour to enjoy him forever. How pleasant and delightful is the description which the Bible gives of heaven. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away." These words are true and faithful. Having the harps of God, they sing the song of Moses and the Lamb, saying "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Old age, weariness and decay will never

be known there, but the inhabitants of heaven will forever bloom in immortal youth. Neither will sin be known there, but all the society of heaven will be filled with holy love to God and each other. All will rejoice in the society and happiness of one another. They will also enjoy the society of patriarchs, prophets, apostles and martyrs. There, too, we shall meet all the heavenly host, and behold our Saviour face to face, and enjoy his presence forever. "They shall obtain joy and gladness, and sighing shall flee away. Everlasting joy shall be upon their heads. In his presence is fulness of joy, and at his right hand are pleasures for evermore." The joys of earth, however flattering, are also fleeting. But the joys of heaven never cease, they continue to all eternity. Sinner, by coming to the

Saviour, you may for ever enjoy all the happiness that heaven bestows upon the saints in glory. The Saviour invites you to come. But if you will not come to him you can never enter heaven. However great a sinner you may be, come to the Saviour, then a heaven of eternal glory and happiness will be yours.

"In the Christian's home in glory,
There remains a land of rest,
There my Saviour's gone before me,
To fulfill my soul's request."

SECTION IX.

COME TO THE SAVIOUR, HE IS A SYMPATHISING FRIEND.

THE Lord Jesus Christ, though equal with God, took upon him the form of a servant, and was made in the likeness of man, and was found in fashion as a man. He was "a man of sorrows and acquainted with grief." As man, he obeyed the law, which we had broken, and suffered and died, that we might escape the penalty of the law we justly merited for violating its precept. He became man, and through his sufferings we are assured he can sympathise with us. The Apostle, in speaking of this subject, says: "In that he himself hath

suffered, being tempted, he is able to succor them that are tempted;" and, "We have not a high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted as we are." Think then of the Saviour as a sympathising friend. How deeply he sympathized with the weeping widow of Nain. "When he came nigh to the gate of the city of Nain, behold there was a dead man carried out, the only son of his mother, and she was a widow; when the Lord saw her he had compassion on her, and said unto her, weep not. And he came and touched the bier: and they that bare *him* stood still. And he said, young man, I say unto thee arise. And he that was dead sat up and began to speak. And he delivered him to his mother." The Saviour also sympathised with Mar-

tha and Mary, who were mourning on account of the death of their brother. He wept at the grave of Lazarus. How his tender sympathies were displayed in healing the sick, causing the deaf to hear and opening the eyes of the blind. He is still the same tender, loving, compassionate and sympathising Saviour, who is now saying to you, fellow sinner, "Come unto me." Listen to his kind invitation. He is God as well as man, and abundantly able to save you. O treat not this tender, loving, compassionate Friend with indifference. Let your heart break and melt into contrition, under his loving kindness. Come to this loving Saviour and rely on him as God, your Almighty Saviour and eternal friend. That the Saviour is God as well as man is evident from the Holy Scriptures: "In

the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, and without him was not anything made that was made. And the Word was made flesh and dwelt among us." The Saviour, in speaking of himself, said: "Before Abraham was, I am." He undoubtedly had reference to his existence, and "glory which he had with the Father before the world began." We are informed that he is "the brightness of the Father's glory, the image of the invisible God. God manifest in the flesh; the same yesterday, to-day and forever; also in him dwelleth the fullness of the Godhead bodily." The Saviour, therefore, is God; possessing the same attributes of God the Father. Being an unchangeable Saviour, he will be perfectly faithful to all his promises.

He is, sinner, just such a Saviour as you need. He is able to overcome every danger that besets you. His grace will be sufficient for you in every circumstance in life in which you may be placed. He is God our Saviour, able to save unto the uttermost all who will come unto him. "If God be for us who can be against us." Then, fellow sinner, commit the keeping of your precious soul to him, who is so abundantly able, ready and willing to save you. He calls, he invites you to come. Will you come that he may speak peace to your troubled soul, and that he may bestow upon you the joys of salvation.

"While God invites, how blest the day!
How sweet the Gospel's charming sound!
Come, sinners, haste, O haste away,
While yet a pardoning God is found."

SECTION X.

COME TO HIM AS THE ONLY SAVIOUR.

THE Lord Jesus Christ is the only Saviour. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." God is merciful, but his mercy must be obtained through the merits of our Lord and Saviour. Then, if you reject the Saviour, you reject all hope of mercy. The only way you can receive mercy is by coming to the Saviour. Your good works, however well performed, cannot save you; they cannot atone for your past sins. The apostle says: "By the works of the law shall no flesh be justified." If we could be saved by our own merits and

righteousness, why was it necessary for Christ to die? We could have saved ourselves by our own works. Trust not to your own works of righteousness. Nothing but the righteousness and death of our Lord and Saviour Jesus Christ can save from sin and hell. Some undoubtedly think because they have attended to all the outward forms of religion they will be saved. Many who have attended to these external forms are now lost forever. You may keep the Sabbath, read the Scriptures, attend the church and be baptised, and even partake of the sacrament. All these things cannot save you. None but the Saviour can save you. Some rely upon the priest for salvation. This a great mistake. The priest himself cannot be saved without a Saviour. He cannot even save his own soul; how then can he

save yours? The Saviour only can give absolution. His blood alone can cleanse you from sin. Neither saints or angels, or the Virgin Mary can save a soul. The Bible is perfectly clear on this subject. "There is *one* mediator between God and men, the man Christ Jesus. Neither is there salvation in *any other;* for there is none other name under heaven given among men whereby we must be saved." Trust, then, to none but the Saviour. He only can pardon and bestow mercy. He invites you to come to him and receive the pardon of your sins. No one can help you but the Saviour. All are invited to come. The high and the low, the rich and the poor, the bond and the free, are alike welcome. He alone can give rest to your troubled soul. He says: "Come unto me all ye that are

weary and are heavy laden and I will give you rest." He will save every sinner who heartily comes to him. He says: "He that cometh to me I will in no wise cast out."

"To-day the Saviour calls;
For refuge fly;
The storm of Justice falls,
And death is nigh."

SECTION XI.

COME TO THE SAVIOUR BECAUSE HIS LOVE IS GREAT.

"GREATER love hath no man than this, that a man lay down his life for his friends." Why did the Saviour leave the mansions of eternal bliss and glory to dwell in this sinful, wicked

world; and finally to die the most agonizing death upon the cross? It was love —a love that was stronger than the death of the cross? So great is his love to his enemies. "While we were yet sinners Christ died for us." While here on earth he continually manifested his love in various ways, by going about and doing good to all classes of men. He was truly the Friend of perishing sinners. How deeply he felt for Jerusalem, saying, "O, Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" And when he was come near he beheld the city and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things *which*

belong unto thy peace! but now they are hid from thine eyes." When expiring on the cross, how his love flowed out to the penitent thief, saying, "This day shalt thou be with me in Paradise." He also prayed earnestly for those who mocked and crucified him: "Father, forgive them, for they know not what they do." Jesus could have called to his aid more than twelve legions of angels; "But how then shall the Scriptures be fulfilled, that thus it must be." If he had not died and shed his blood on Calvary we could not have been saved. His love was so strong for the salvation of souls that he freely shed his blood that they might be saved. And now, with all the love of a compassionate Saviour, he sits at the right hand of his Father, interceding in behalf of guilty, perishing sinners. He sends his Spirit

to call after you, to incline you to accept a pardon purchased by his precious blood. O what matchless love! He died to redeem you from the power and influence of sin and Satan, and to save you from hell, and make you happy in heaven forever. O beware how you reject this loving, gracious Saviour! Come to him now with all your heart that you may be saved. Listen to the call of the Spirit now.

"The Spirit calls to-day:
Yield to his power;
O, grieve him not away:
'Tis mercy's hour."

SECTION XII.

COME THAT YOU MAY FIND THE SAVIOUR.

JOB said, "Oh that I knew where I might find him, that I might come even to his seat." Fellow sinner, is this your language? Do you really desire to find the Saviour. He has ascended to heaven, and there in all his glory he is waiting to be gracious to all those who will come to him. Let your request be made known unto him by prayer and supplication. He will listen to your broken-hearted prayers with the kindest attention. Remember that the Saviour is also on earth. Being God, he is everywhere present. He said to his disciples, "Lo! I am with you always even unto the end of the world." In life, in health, in sick-

ness, in death, Jesus is present to bestow all needed grace. Whenever the sinner confesses his sins with a broken heart and contrite spirit, the Saviour is present, saying, "Be of good cheer, thy sins are forgiven thee; go in peace." Wherever his people are assembled for prayer and praise the Saviour is present to hear their supplications. "Wherever two or three are gathered together in my name there am I in the midst of them." Sinner, he is near you continually. He invites you to come to him. He is not a Saviour afar off, but is so near that he knocks at the door of your heart for admittance. Wherever you may go he is present with you, ready to bestow the choice blessings of salvation upon you freely. He is ever present to do you good. When you lie down to rest at night, and when you rise

in the morning, and when you go in and out during the day, he is constantly present, calling you to come to him, that your soul may be saved. He is ever present to hear your supplications for the pardon of your sins. Trust in him then as a present Saviour, who is ready before you call to answer, and, while you are yet speaking, to hear. Sinner, wherever you may be, whether at home or abroad in far distant lands, he says, "Ye shall seek me, and find me, when ye shall search for me with all your heart." The Saviour calls, invites and entreats you to come to him. Will you come and share in the blessings of salvation offered you?

"How gladly does Jesus free pardon impart
To all who receive him by faith in their heart;
No evil befalls them, their home is above,
And Jesus throws round them the arms of his love."

SECTION XIII.

DO YOU INQUIRE HOW YOU CAN COME TO THE SAVIOUR.

YOU say that the Bible informs you that the Saviour ascended to heaven; but how can I go there to find him? I am also informed that he is everywhere, but he is invisible; I cannot see him, how then can I come to him? If he was only here upon earth, as he once was, surrounded by his disciples and followers, I would put forth every effort in my power; neither time nor expense should hinder me from going to him. I would fall submissively at his feet, saying, "Lord Jesus, save me or I perish." But he is no longer here upon earth, what then is meant by coming to him? Do this in your heart,

then will you come to the Saviour with full purpose of soul, and he will receive you as a penitent sinner, and save you from sin and the wrath to come. The Saviour knows your true condition and your need of salvation. Call to him as did blind Bartimeus, although he did not see him, but cried out, "Jesus, thou Son of David, have mercy on me." The Saviour is always present and ready to hear your call; though he may be invisible to you, he sees you and knows the real desire of your heart after him. Coming to the Saviour is the full desire of your heart, to receive him as your only Saviour. It is to feel your true condition as a sinner; to believe that he is abundantly able and willing to pardon and save you. To consecrate yourself unreservedly to his service. To be willing that

he should rule in and reign over you for time and eternity. Come then with deep repentance and full purpose of soul to the Saviour, and he will pardon and save you from sin and the pangs of the second death. He says, "He that cometh unto me I will in no wise cast out." Come to the Saviour then with all your heart.

"But will He prove a friend indeed?
He will—the very Friend you need:
The Friend of sinners—yes, 'tis He,
With garments dyed on Calvary."

SECTION XIV.

COME TO THE SAVIOUR BY EARNEST PRAYER.

ALTHOUGH you cannot see God your Saviour, you may approach him by prayer. How interesting the thought that we are permitted to call upon God for all needed blessings. He is "a prayer hearing and a prayer answering God.' We are commanded "to watch and pray.' Prayer is the simple utterance of your heart's desire to God. Your heart's desire may go out to God in prayer even while you are attending to your daily avocations. The Saviour is ever ready to hear the prayers of needy sinners. His ear is always open to their requests. The sinner may come to him who is the King of kings and Lord of lords, however poor

and despised he may be. Pray to the Saviour for a new heart and for every spiritual blessing which you need. Pray with a broken heart and contrite spirit. Such prayer will not be in vain, but will be answered. He will listen to the poor sinner's broken-hearted prayer. The Saviour says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." His promises are sure. They are as firm and fixed as the pillars of his eternal throne. Then be encouraged to call on the Saviour by earnest prayer. Pray if you can only say, "God be merciful to me a sinner." "Save, Lord, or I perish." Tell him you are a wretched, undone sinner. Confess your

sins unreservedly, and beseech him for pardon. Pray for the converting influence of the Holy Spirit. "He is more ready to give the influence of his Holy Spirit to them that ask him than parents are to give good gifts to their children. O then, be earnest in prayer till you receive the blessings of a free and full pardon of all your sins.

"Lord, in thee I now believe;
Wilt thou, wilt thou not forgive?
Helpless at thy feet I lie;
Saviour, leave me not to die."

SECTION XV.

COME BOLDLY TO THE THRONE OF GRACE.

IT is astonishing that sinful creatures, as we are, should be permitted to call upon God, who is infinitely holy, and cannot look upon sin with any allowance of approbation. How wonderful, under such circumstances, that we are encouraged in his word to come "boldly to the throne of grace." This encouragement does not mean that we are to present ourselves before God in prayer, without due reverence and deep humility; but that we are to approach "the throne of grace," with child-like confidence, that God will hear and answer our prayers. There are many instances of answers to prayer recorded in the Bible. Elijah

prayed, and the sacrifice was consumed with fire. The disciples prayed on the day of Pentecost, and the Holy Spirit descended upon them with great power. The Church prayed for Peter when confined in prison, and an angel delivered him. The Syrophenician woman prayed for her daughter, who was grievously vexed with a devil, and she was made whole from that hour. Paul and Silas prayed when in prison, and the foundations of the prison were shaken by an earthquake, through which they were liberated. When we pray for those blessings which are according to the will of God, such as pardon and salvation through the merits of Christ, we may be assured that we shall receive an answer. "If we ask anything according to God's will he heareth us. Ask and it shall be

given. Whatsoever ye shall ask in my name, that will I do." The Saviour intercedes for us. He is our Advocate with the Father, and he always prevails, in behalf of those who commit their cause to him. Jesus ever lives to make intercession for us. Trembling sinner, trust in the Saviour, who careth for you. Commit the keeping of your soul to him, he is an Almighty Saviour.

"How would my fainting soul rejoice,
Could I but see thy face;
Now let me hear thy quickening voice,
And taste thy pardoning grace."

SECTION XVI.

COME TO THE SAVIOUR IN FAITH.

IT is by faith that we are justified. Faith is simple trust and confidence in Jesus; it is committing of the soul to the Saviour, with a child-like confidence that he is able to save to the uttermost. We know that little children have confidence in their parents and believe what they say. So you must believe in the Saviour that, by his death and sufferings, he has purchased a free and full pardon for you, that you may be saved. "I have freely shed my blood to obtain your pardon and salvation. If you will obey my commandments and trust your soul to my keeping, I will save you from sin and hell. Come unto me—trust in me—be-

lieve in me with all your heart and you shall be saved." How plain and simple is the way of salvation. Faith in the Saviour who died for you secures your salvation. Believe and escape for your life to the Saviour; to neglect doing this is fearfully dangerous. Said the Apostle: "How shall we escape if we neglect so great salvation." Fellow sinner, I entreat you no longer to neglect securing an interest in the Saviour. With full purpose of soul, come to the Saviour and he will receive and save you with an everlasting salvation. Trust in him now with all your heart. "Come unto me all ye that are weary and heavy laden, and I will give you rest." Believe that he will certainly do what he has promised. Go to the Saviour immediately, saying, "Lord, I believe; help thou mine unbe-

lief." Tell him that you wholly surrender yourself to him, believing that he is able to save to the uttermost. In thee will I trust. To thee will I commit the keeping of my soul. Blessed Saviour, rule in and reign over me. I will be thine for time and eternity.

"Jesus, we come at thy command ;
With faith, and hope, and humble zeal,
Resign our spirits to thy hand,
To mould and guide us at thy will."

SECTION XVII.

COME TO THE SAVIOUR JUST AS YOU ARE.

SINNERS often think they must try to make themselves better before coming to the Saviour. I am so great a sinner, how can I come? I am utterly

unfit to approach the Saviour. All your efforts to make yourself better, and thus hoping to recommend yourself to him will be unavailing. Your being a great sinner shows your need of a Saviour. Remember Jesus came into the world to save just such sinners as you are. He says: "I came not to call the righteous, but *sinners* to repentance." That is, those who think themselves righteous in their own estimation; such self-righteous persons will never be received by the Saviour. We must come without any merit of our own to recommend us. We must come to him feeling that we are great sinners. We must come feeling that Jesus only can save us. We have broken God's Holy Law in thought, word and deed. We have resisted the strivings of the Spirit, and rejected the Saviour.

Then to come to the Saviour pretending that we are righteous is wickedly mocking him. We must not come feeling that we are "rich and increased in goods, and have need of nothing, but we must come feeling that we are poor and miserable, and blind and naked." We must come confessing our sins and unworthiness; like the publican, who would not so much as lift up his eyes to heaven, but smote upon his breast, saying, "God be merciful to me a sinner!" He went down to his house justified, rather than the self-righteous Pharisee. If you would be received by the Saviour, go to him in the same spirit as the publican did, saying, "God be merciful to me a sinner." You have no merits or worthiness of your own to plead. Your whole soul is stained with your numer-

ous sins, and all the effort you can put forth will not cleanse or wash away a single sin. It is the blood of Christ alone that can cleanse you from sin. You cannot make yourself any better, thus thinking to recommend yourself to his acceptance. You must surrender yourself to the Saviour in order to become better; without his grace bestowed upon you, you never will become any better. Your first duty is to come to the Saviour with all your heart. Delay not another moment, vainly thinking that you can make yourself better. The Saviour invites you to come just as you are. The Saviour knows all about you, just how wicked and sinful you are. Yet he does not say delay a little until you become more worthy. But he says come now; "Now is the accepted time, and now is

the day of salvation." Come to the Saviour as a guilty sinner. Come just as you are. Away with every excuse, and unreservedly surrender your heart to the Saviour, and he will give rest to your troubled soul.

"Just as I am, and waiting not
To rid my soul of one dark blot—
To thee whose blood can cleanse each spot,
O Lamb of God, I come, I come."

SECTION XVIII.

BUT I AM SO UNWORTHY I CANNOT COME ARIGHT TO THE SAVIOUR.

THE salvation of the Gospel is a free, unmerited gift, and not a reward. The best saint that ever lived is not worthy. Even Matthew, Mark, Luke, John

and Paul, the great Apostle of the Gentiles, were not worthy; but they received salvation as an unmerited gift. The Saviour is so full of tender compassion and love that, however unworthy you are, he invites you to come to him. "Though your sins be as scarlet,"—come; "they shall be as white as snow; though they be red like crimson,"—come; "they shall be as wool." The Saviour knows how great a sinner you are; yet he invites you to come unto him. How unreasonable then for you to refuse eternal life, tendered to you by the compassionate Saviour, because you are unworthy. However unworthy you are, "he will in no wise cast you out." Come then with all your heart, renouncing all your sins, and with a full purpose of soul consecrate yourself to the Saviour, who shed

his precious blood that you might be saved. Obey the command of God to "Cast away from you all your transgressions, and make you a new heart and a new spirit. Turn ye from your evil ways. Repent and believe the Gospel. Believe in the Lord Jesus Christ and thou shalt be saved. Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you. Draw nigh to God and he will draw nigh to you. Him that cometh to me I will in no wise cast out." Obey these plain commands of God and your salvation is certain. Do you feel that you are a sinner? "Surely I feel that I am a great sinner." The Saviour "came not to call the righteous, but sinners to repentance." He came to save sinners. He says, "Whosoever will let him take the waters

of life freely." His invitations are so plain that you cannot mistake them. "Come unto me *all* ye that labor and are heavy laden, and I will give you rest." Are you heavy laden with sin? Then come to the blessed Saviour and your salvation is sure. Come to the Saviour with a broken heart and he will receive you. But if you stay away and refuse to come you will for ever perish.

"Jesus, we come at thy command;
With faith, and hope, and humble zeal,
Resign our spirits to thy hand,
To mould and guide us at thy will."

SECTION XIX.

IF I ONLY HAD FAITH THAT MY SINS WERE FORGIVEN.

"MANY say they know the time when they found salvation and received the forgiveness of their sins; that they have the witness within them; that they have passed from death unto life, and have found peace, but I have not. I do not feel my sins forgiven, and am not sure that I have received salvation. I am so full of doubts and fears, without faith, that I fear the Saviour will not receive me." Do not confound faith and assurance, which are two very different things. It is very comfortable and consoling to feel sure that your sins are pardoned, and that you are an heir of heaven; but it is

possible that you may not feel all this, and yet possess faith. Faith is coming to the Saviour as a sinner, and trusting to him alone for salvation. Assurance is feeling perfectly sure that we are saved. They are very different things. Faith is necessary for salvation, but assurance is not. Some may possess an assurance which is built upon a false foundation while they are wholly destitute of faith; and some also may have genuine faith, but do not possess assurance. Suppose you are at sea, and are overtaken by a tremendous storm, and soon you become shipwrecked; you are holding on to a part of the wreck over which the waves are constantly dashing, and with each succeeding wave you are expecting to be engulphed in the foaming sea. A life-boat, securely built, which cannot sink,

and is so skillfully managed by the wreckers that they never fail to bring it safe to shore, comes out to your relief. They invite you to enter the life-boat as quick as possible. You are well aware that the wreck upon which you are holding will soon be dashed to pieces by the fury of the waves. You see your only hope is in the life-boat, and you believe it will take you safely to the shore. You leap into it without delay. But as each successive wave tosses it about fearfully, you are alarmed and filled with fear, which continues until you reach the shore. Committing yourself to the life-boat was faith; possessing fear while you was in it was the want of assurance that you would safely arrive at the shore. Although you had so many doubts and fears about your safe arrival, you were as

safe as the wreckers who had not the least fear. Your fears did not endanger your safe arrival, but destroyed your peace. You are in a tremendous storm, surrounded by the winds and waves of Divine justice on account of your aggravated sins. The Divine law pours its curses upon you. Hell awaits your eternal overthrow. The Saviour represents the life-boat. He comes to you in tender compassion and invites you at once to forsake every vain refuge, which is as dangerous as a sinking wreck, and to commit yourself unreservedly to him. Committing yourself to the Saviour and trusting to him alone is faith, though you may have doubts and fears often, on account of sin, and think you are not safe. Having committed yourself to an Almighty Saviour who is able to save unto

the uttermost all who will come unto him; then, trembling believer, take courage, and let your earnest prayer be, "Save, Lord, or I perish." Trusting in the Saviour with a child-like confidence, and committing the keeping of your soul unto Him is saving faith. "Believe in the Lord Jesus Christ and thou shalt be saved." No one can perish who thus confidently commits himself to the Saviour.

"Lord, in thee I now believe ;
Wilt thou, wilt thou not forgive?
Helpless at thy feet I lie,
Saviour, leave me not to die."

SECTION XX.

THE YOUTHFUL ARE INVITED TO COME TO THE SAVIOUR.

LET me earnestly invite you to give your early years to the blessed Saviour. Listen to the precious promise: "Those that seek me early shall find me." There is great encouragement to the young to come to the Saviour before they become hardened in sin and iniquity. But perhaps you say there is time enough yet; that you wish to enjoy the world a little longer; or that you are too young to become a follower of the Saviour. His invitation to the young is to seek him early and they shall find him. Al-

though you are young you are a great sinner and need a Saviour. Though young you may soon die, and be lost for ever. You may not live to mature age. A great many die as young as you. How many instances have we of the young departing this life, often unexpectedly and without warning. Death may be even now at your door. Oh then come to the Saviour without delay. Do not think that coming to the Saviour will render you unhappy. To embrace him as your only Saviour will make you truly happy. Those people who are truly pious will tell you that there is more real happiness in true piety than in all the sinful pleasures this world can afford. If you come to the Saviour you will find this is perfectly true. The Saviour has an infinite storehouse of happiness to bestow upon

his followers, while the sinful pleasures of this world are vanity and vexation of spirit. Beware how you reject the Saviour! Dare you live another day rejecting his offer of mercy? He commands you now to repent. To disobey his commands is rebellion against him. Every day you put off repentance is a renewal of your rebellion against the Saviour, and is treasuring up wrath against the day of wrath. Perhaps you say, when I become old then I will repent. You may not live to see old age. But suppose you do, have you any warrant that God will aid you then by his spirit to repent? If you take the ground that, while in youth, you will serve Satan, and put off the service of God till you are near death, have you any reason to believe that God will grant you his Holy Spirit under such

provoking circumstances? Is not this grieving the Spirit of God? And should you live to become old you may have no disposition to repent. Oh! how few, how very few are converted in old age. If you do not come to the Saviour in your youth there is great reason to fear that you will never come at all. Sinful habits and Satan are winding their subtle coils around you every day. While you are putting off the day of repentance Satan is busy securing you within his wily folds, with the full expectation of making you his certain prey. "Remember now your Creator in the days of your youth." Disappoint the wily machinations of Satan, the great adversary of your soul, by coming with all your heart without delay to the Saviour. He will protect you from the power and dominion of sin and Satan,

and secure unto you eternal life and salvation.

"Ye young, before his throne,
Come bow; your voices raise;
Let not your hearts his praise disown
Who gives the power to praise."

SECTION XXI.

THOSE WHO ARE ADVANCING IN LIFE AND THE AGED ARE INVITED TO COME TO THE SAVIOUR.

YOU, in the journey of life, have passed from youth to more mature years, and perhaps have arrived at the summit, and are now going down the declivity of life; and the place which now knows you will know you no more forever. Perhaps you are earnestly engaged in what you consider the necessary labors of life, and are entirely absorbed in the love of gain. But let me entreat you to remem-

ber the "one thing needful." The salvation of your precious soul is the one thing needful. You may do without all things else, but you cannot do without the Saviour. You have been engaged all your days in the affairs of this life, but have not sought the Saviour. The great business of life you have not even begun. Everything else dwindles into insignificance compared with an interest in the Saviour. The time is not far distant when it will be of no consequence whether you were rich or poor; but it will be a matter of great importance whether you come to the Saviour or reject him. Only think how many friends, neighbors and acquaintances have died around you. But God's forbearance has spared you to the present time, but that forbearance may soon expire, and his

command go forth to cut you down as a cumberer of the ground. My aged friend, your gray hairs admonish you that you are fast passing onward to that bourne from whence no traveler returns. Soon you will pass from this stage of action to a future world. Are you prepared to meet God? Are you prepared to stand at the judgment seat of Christ to render an account of the deeds done in the body? What account have you to render of your past long life? Is it how many Sabbaths you have desecrated? How many invitations of the Gospel you have neglected? How frequently you have rejected the Saviour? How often you have resisted the spirit and slighted the offers of mercy? How very great is your guilt in the sight of God! You have lived so long in sin that you have har-

dened your heart and rendered your case more difficult. Let me entreat you not to continue in this state any longer; but at once to renounce your sins and come to the Saviour without delay. Though you have refused so long, yet the Spirit calls you, and the Saviour still invites you to come unto him. O, then come now to the Saviour! Death is near, and the solemn judgment follows, and the final sentence, Depart. Delay not another moment. Come now to the Saviour. He will receive and save you. Will you come to him?

"Fruitless years with grief recalling,
Humbly I confess my sin;
At thy feet, O Father, falling,
To thy household take me in.
Freely now to thee I proffer
This relenting heart of mine;
Freely life and soul I offer—
Gift unworthy love like thine."

SECTION XXII.

THE DESPAIRING SINNER INVITED TO COME TO THE SAVIOUR.

ARE you in a despairing state of mind and imagine that you have sinned away your day of grace, by stifling your convictions and living in highhanded rebellion against God, so that there is no mercy or pardon for you? Remember God has said, "Though your sins be as scarlet, they shall be as white as snow. As I live I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die?" The Saviour is able to save to the uttermost all who will come unto

him, however great sinners they may have been. The Apostle says: "Jesus Christ came into the world to save sinners, of whom I am *chief*." He saved a persecuting Saul; he can also save you. Does your anxiety arise from the fear that you have committed the unpardonable sin? That you are anxious on that account it is self-evident that you have not committed it. No one will feel deeply who has committed that sin, but will possess a hard, obdurate heart. The fact that you feel deeply solicitous about the salvation of your soul is evidence that you have not committed the unpardonable sin, but that the Saviour is calling after you by the influence of his Holy Spirit. The Saviour says: "Him that cometh to me I will in no wise cast out." The blessed Saviour will turn no one away

who comes to him with a broken heart and contrite spirit. Do you say that you feel that you are lost? You are one that the Saviour came to save. He came to save those who feel themselves lost—to save you. O, will you come to the Saviour now?

"My terrors all vanished before his sweet name;
My guilty fears banished, with boldness I came
To drink at the fountain, so copious and free?
Jehovah, my Saviour, is all things to me.

"Jehovah, the Lord, is my treasure and boast;
Jehovah, my Saviour—I ne'er can be lost;
In thee I shall conquer, by flood and by field,
Jehovah my anchor, Jehovah my shield!"

SECTION XXIII.

EVERY DAY THAT YOU DEFER COMING TO THE SAVIOUR WILL RENDER IT MORE DIFFICULT TO COME.

THE tendency of continuing in sin is hardening in its effect. To defer repentance to a future time is a delusion of the adversary of your soul, and is extremely hazardous. Serious impressions often wear off by not being acted upon at the time. And a repetition of these impressions are more easily worn off by not being acted upon; and the heart becomes hard and callous to the solemn truths of the Gospel until they are heard with entire indifference. The Saviour says: "Behold I stand at the door and

knock." He knocks by his Word, by his Spirit, by his providential dealings with you, either in sickness or the death of dear friends. His knock at first alarms you, but if you do not open the door of your heart and let the Heavenly Messenger in, his knock will ere long cease to arouse you any more, and you will be left to your own chosen course, which leads to hell. The danger of losing your soul increases every moment you defer to act. Act now with full decision to come to the Saviour, and escape the awful doom that awaits you. Death may be at your door. But the Saviour is near to save you, if you will trust him and commit yourself wholly to him. He invites you to come to him. It is your only hope to lay hold of him by faith. Come now with full decision, saying, "Lord

Jesus, I surrender myself unreservedly to thee." Come to the Saviour now—to-morrow may be too late.

"When the harvest is past and the summer is gone;
And sermons and prayers shall be o'er;
When the beams cease to break of the sweet Sabbath morn,
And Jesus invites thee no more;
When the rich gales of mercy no longer shall blow,
The Gospel no message declare;
Sinner, how canst thou bear the deep wailings of woe,
How suffer the night of despair!"

SECTION XXIV.

COME IMMEDIATELY TO THE SAVIOUR, TO-MORROW MAY BE TOO LATE.

"BOAST not thyself of to-morrow, for thou knowest not what a day may bring forth." You say, like Felix, "Go thy way for this time; when I have

a convenient season I will call for thee." Putting off this important subject ruins a multitude of souls. Satan takes great pleasure in having you defer the salvation of your soul to some future time, that he may lead you captive at his will down to the chambers of the second death." The Holy Ghost saith: "To-day if ye will hear his voice, harden not your hearts." But Satan very subtly whispers in your ear, "Not to-day, but to-morrow." Satan is never willing that you should attend to the salvation of your soul at the present time. He desires you to put it off from day to day until it is forever too late. What a multitude are deceived in this way who at last go down to hell. Perhaps you think it will be time enough to repent when your last sickness overtakes you. But a sick-bed

is not the place to exercise repentance and faith. When disease and pain distract the mind, and the body becomes enfeebled, you are not in a state to act understandingly upon the important subject of the salvation of the soul. The cases are very few where a true, genuine hope is obtained upon a dying bed. This is evident from the fact that many who have professed repentance and conversion on what they supposed to be their dying bed, when they recovered have become more indifferent and wicked than before. They were not truly converted; and had they died they would have been forever lost. On a bed of sickness is not the place to obtain eternal life and salvation Not only so, but you may be suddenly called to depart this life without a single moment's warning. Though in the en-

joyment of your usual health to-day, you may die to-morrow. When life is so very uncertain is it acting the part of wisdom to defer the salvation of your soul to a future time. You are under the condemning sentence of God's holy law; when you die that sentence will surely be executed upon you if you have not made your peace with God. You may die before the rising of another sun, and your soul be lost in hell forever. The blessed Saviour is to-day knocking at the door of your heart for admittance; will you refuse to receive him?

Beware! the messenger of death may knock to-morrow. O delay not any longer, but come to the Saviour now. He is ready and willing to save you now. To-morrow may be forever too late.

"When the holy have gone to the regions of peace,
To dwell in the mansions above;
When their harmony wakes in the fulness of bliss,
Their song to the Saviour they love;
Say, O sinner, that livest at rest and secure,
Who fearest not trouble to come,
Can thy spirit the swellings of sorrow endure,
Or bear the impenitent's doom."

SECTION XXV.

IF YOU WILL NOT COME TO THE SAVIOUR YOU MUST FOREVER PERISH.

YOU must be in earnest on this important subject. The Saviour says: "Strive to enter in at the straight gate." This implies that you are to be in great earnest on this momentous subject. Do you then earnestly inquire, "What must I do to be saved?" "Believe on the Lord Jesus Christ and thou shalt be saved." If you neglect to do this there is no

remedy for you. If you are sick and neglect or refuse the only remedy that can cure you, you must die. The Saviour has provided the only remedy for your salvation; but if you refuse or simply neglect it, you must surely perish. You need not be guilty of heinous crimes to lose your soul, but only neglect the calls of the Saviour. You may be moral in your deportment, and regard the Sabbath and attend the outward ordinances of the Gospel; but if you do not come to the Saviour you will surely be lost. "How shall we escape if we neglect so great salvation?" Escape is utterly impossible if you neglect the only means of salvation. The Lord Jesus Christ is the only Saviour. He alone can save your immortal soul. "Neither is there salvation in any other; for there is none other

name under heaven given among men whereby we must he saved." Oh, sinner, if you neglect the Saviour you seal your own damnation sure. What a guilty, guilty sinner you are in the sight of God. What can you expect at God's hands but that awful punishment which your guilt deserves? For such hardened sinners, 'There remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." He that despised Moses' law died without mercy, under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of

grace? Oh, sinner, let not Satan delude you with the vain hope of escape, while you have been "treasuring up wrath against the day of wrath, and revelation of the righteous judgment of God." Such a hope is nothing but delusion. There is no possible escape but by coming to the Saviour; if you neglect this you will surely go down to the abodes of eternal death. Oh, sinner, I entreat you now to come to the Saviour. With all the compassion and love of a Saviour he invites and entreats you to come to him. He will receive you with open arms. Come now. Come, leaving every excuse and all your sins behind. Tell the Saviour you are a great sinner—that you are a heavy laden sinner, and feel the need of his pardoning mercy. He will grant your request, and bestow

upon you eternal salvation. Come; O, come to the Saviour. The blessed Jesus has opened and completely finished the way of life and salvation by shedding his blood on Calvary. He now invites you to accept that salvation freely tendered you. Will you accept it, that your soul may live forever in the mansions of eternal glory.

"Nothing, either great or small,
Nothing, sinner, no;
Jesus died and paid it all,
Long, long ago.

CHORUS—Jesus paid it all,
All the debt I owe,
And nothing either great or small
Remains for me to do.

"When he from his holy throne
Stooped to do and die,
Everything was fully done—
'Tis finished,' was his cry.

CHORUS—Jesus, &c.

"Weary, working, plodding one,
Wherefore toil you so?
Cease your doing; all was done
Long, long ago.

CHORUS—Jesus, &c.

"Till to Jesus' work you cling,
By a simple faith,
Doing is a deadly thing,
Doing ends in death.

CHORUS—Jesus, &c.

"Cast your deadly doing down,
Down at Jesus' feet;
Stand in him, in him alone,
Glorious and complete.

CHORUS—Jesus, &c

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